UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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Francis Neilson | Louis L. Mann | Curtis W. Reese

Albert Einstein

By JESSE H. HOLMES

Germany—and Einstein

By SHERWOOD EDDY

England Under the Labor Party
Two Flashlights

By CHESTER C. PLATT

Conditions in Hungary

By FREDERICK HANKINSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIV MONDAY, OCTOBER 21, 1929 NUMBER 5

THE MORAL LAW

"We adopted political assassination as a principle; we devised the ambush; we encouraged women to forget their sex and play at gunmen; we turned the whole thoughts and passions of a generation upon blood and revenge and death. . . . We derided the moral law, and said that there was no law but the law of force. And the moral law answered us. Every devilish thing we did against the British went its full circle, and then boomeranged and smote us tenfold; and the cumulative effect of the whole of it was a general moral weakening and a general degradation and a general cynicism and disbelief in either virtue or decency, in goodness or uprightness or honesty." . . .

—*P. S. O'Hegarty*, quoted in St. John Ervine's "Parnell."

If we were to attempt to sum up the religious issue of our time, we would say nothing about the question of God, or the Bible, or Jesus of Nazareth. These questions are interesting and, in such a controversy as that between theists and humanists, for example, seem to be important. But at bottom they are all subsidiary to a fundamental question which has to do with a matter of viewpoint upon this whole great mystery of life. The issue, as we see it, between conservative and liberal, orthodox and radical, is the issue of revelation *versus* experience. The traditional viewpoint is that religion has to do with revelation. It is something handed down to man from God by a process of impartation through special media such as prophets, or bibles, or an incarnate son, or an infallible church. In any case, religion is something given. Here it is, like a meteor fallen from the stars! All we have to do is to pick it up, and find it to be a talisman for our salvation. The liberal or radical in religion, however, does not accept this concept of divine revelation. Neither in religion nor in any other department of life, is truth conveyed from a source of all Truth, like money from a mint. Ideas of this kind are pure superstition. Bibles, prophets, saviors, are all at bottom human products, and their testimony is valuable only as a part of the universal experience of mankind. Experience, not revelation, is here the magic word. The secrets of religion are not given but discovered. Man is placed in a boundless universe, he knows not how, nor where, nor why. His only resource of knowledge and understanding is his own personal contact with this universe. For thousands of years man has been making and keeping this contact, has thereby learned certain facts, and in the accumulated wisdom of the ages has preserved the record of these facts. This record, the product of experience constantly widened and corrected, is all the truth we have, and in its deepest aspects of reality we find in it all the truth we need. It is religion! In the old religion, man was passive, trusting what God might give him; in the new religion, man is active, trusting what he himself can discover about God. It is in this sense that the new religion is humanistic.

After having read the newspaper encomiums of J. Ramsay MacDonald in recent weeks, we feel moved to remind ourselves and others who this distinguished visitor is. Mr. MacDonald is first of all a Socialist, a "Red." He is a member and leader of that party which all 100 per cent Americans denounce as an enemy to our institutions and a menace to our liberties. As a visitor to these shores and as Prime Minister of the British Empire, Mr. MacDonald is entertained at the White House, given the freedom of New York, and applauded everywhere by admiring throngs. But if he lived here, Mr. MacDonald would be placed on the "black lists" of the American Legion, the D. A. R. and other patriotic societies, he would be arrested if he talked in Boston about Sacco and Vanzetti, he would draw but a handful of votes if he stood for election anywhere. If he were an American, not even the Federation of Labor would have anything to do with him. How fortunate for this Socialist that he comes from so far away! Secondly, Mr. MacDonald is a pacifist. He is a pacifist not only in peace times but in war times. He opposed the Great War in England precisely as his friend, 'Gene Debs, opposed this War in the United States, and it is only because the English were not quite such lunatics during the struggle as the Americans, that he did not land in prison. As it was, Mr. MacDonald was thrown out of Parliament, hissed off the public platform, and driven in disgrace from political life. With such a record, he would never have returned to political life in this country. But "Britons never will be slaves"—not even to their own prejudices. So they make him prime minister! This is the man, a Socialist and a pacifist, who has just been received by the government and people of the United States with honors befitting a king. Is it not to be supposed that our own Socialists will be more popular after this—that our own

pacifists will at least be tolerated for a little while? We wish we could so believe! But nothing of the kind is probable. There is no consistency or logic in the public mind. Mr. MacDonald has been applauded because he is successful, famous. But our Socialists are unsuccessful and our pacifists infamous. "Off with their heads!"

Were the big business men, the ship-builders and armament manufacturers, who were drawn out into the light of day by the Shearer investigation, were they lying on the stand, or were they just plain fools? If what they actually said about their relations with Shearer be the truth, then are these mighty magnates of industry the silliest idiots that ever learned to talk and walk. For their own safety, to say nothing of the nation, they should be accompanied by nurse-maids when they go out of doors. But did they tell the truth on the stand, or did they agree to lie, in the conviction that it is better to be laughed at as a fool than to be shot as a traitor? We have our own answer to this question, but we are not interested in disclosing it here. What we *are* interested in is emphasizing the revelation given by this hearing in Washington of what kind of men we have at the head of some of our great industries in this country. Whichever horn of the above dilemma is taken, the result is equally disastrous to Schwab and his associates. These men are either as brainless as morons, as innocent as babes in arms, or else they are citizens who will sell out the nation for their own advantage, and then lie about it. They either join the company of yokels gaping at the shell-game at the county fair, or else they line up with Sinclair, Doheny, and Fall. Is this the type of man who runs the commercial and industrial interests of this country? Are all the presidents and vice-presidents of our great business corporations half-wits or villains? We cannot believe it. Yet do we know that there is no man of such influence in the community who is so badly trained as the big business man, no man who relies so naively on crude native talent as contrasted with technique, and no man who plays so fast and loose with vast resources of natural and human material. As contrasted with the great lawyer, the great engineer, the great physician, the great business man is a terribly raw specimen. In the Shearer investigation he was exposed in all his nakedness.

What has become of the Russo-Chinese war? For days we had daily despatches from the front. Russian and Chinese soldiers were being mobilized along the frontiers; bombing-planes were flying over hostile territory, and destroying railways and villages; atrocities were being committed on a great scale; war was on. Pacifists clung to the Briand-Kellogg Treaty, of which both nations were signatories, and saw the precious agreement in dreadful peril; militarists laughed maliciously, and said that here was a prompt exposure of the futility of that "scrap of paper." Then, suddenly everything stopped. Despatches no longer appeared on the front pages of the newspapers. There was no war, after all! That there was a real occasion for war is evident enough. This was a genuine quarrel in Manchuria, decked out with all the familiar trimmings of national honor and the rest. Armies were in the field, and public opinion on both sides was belligerent. It is inconceivable that twenty years ago, ten years ago, this disturbance would not have developed into a first class war. But this time peace held. Why? Well, both nations, of course, had troubles enough at home without seeking new and additional trouble abroad. This was an important factor, no doubt. The area of dispute was remote, and any war would have had to be fought at long range and at enormous expense. Another important factor! Then, too, Japan was fearfully involved, and did not propose that hostilities should occur if she could prevent them. This was a third important factor. But we still believe that these and all other elements in the situation making for peace were insignificant as compared with the Briand-Kellogg Treaty repudiating war "as an instrument of national policy." This pact did two things in this crisis —the same two things it will do in every crisis! It placed the two quarreling nations in a position of terrible embarrassment so far as declaring war was concerned. And it gave the rest of the world a solid grip on the situation in the interests of peace. At its first trial, the Outlawry Treaty stood the test. This is the lesson of the Russo-Chinese crisis.

Some year ago UNITY used to get a lot of fun out of exposing the ridiculous aspects of the glowing reports published from time to time of the amazing growth of the churches. Everybody knows, of course, that the churches are not growing. On the contrary! Yet every now and then there appears the figures of some kind of a census showing that churches are multiplying by the thousands, and church members by the hundreds of thousands. Of late we have said little about this subject. One gets tired after a while cracking the same old joke. But our census fakers don't get tired. They are faithfully on the job. But now at least protests and ridicule are beginning to appear in papers of wider circulation than UNITY. Here in the *Christian Century,* for example, is a report of an investigation by a Men's Christian Church League, which confesses that it has been misled for some time by the reports of growth in all churches. The League found that, in the 1,115,000 gains reported for 1928, were figures which included births into families inactively connected with the church, and persons who moved from one community to another, being enrolled again and again without being stricken from the rolls of any of the churches joined. "The poll proved to be entirely

inaccurate," says the League, which found 32 per cent of the churches actually sterile. Sixty thousand of the 200,000 Protestant churches of the country are dead, according to Frederick L. Collins, writing in the *Woman's Home Companion*. Within a year's period, he writes, these churches gained no new members. Perhaps 40,000 more churches gained one or two new members. Between 7,000 and 8,000 churches stand vacant and deserted. The *Christian Register* quotes these figures, and endorses them. Then it asks, "Why are they dead?" It is not hard to answer. Protestantism is dead. Denominationalism is dead. Religion of the old, dogmatic, ecclesiastical type is dead. But religion in its true spiritual estate is as much alive today as it ever was. Only it is not going to express itself any more in the accepted and traditional forms of church life. The sooner our existing religious organizations go out of existence the better.

Gustav Stresemann (dead on October 2nd) was the greatest German statesman since Walter Rathenau. Not the intellectual equal of Rathenau, he shared the latter's love of culture and his spirit of idealism. In his policies as foreign minister he kept steadfastly in mind the re-entry of outlawed Germany into the family of nations, and reconciliation, therefore, with her former foes. There were occasions when Stresemann, always a pragmatist in his political methods, seemed to surrender too much to the Allies in the interest of cooperation and goodwill, and thus to sacrifice his country's dignity and sense of right. His action in the famous Ruhr episode seems to us to have been an instance of this kind. Here had France, with unbridled arrogance and cruelty, occupied the territory of the Ruhr with her troops, and thus wantonly ravished the body of her helpless foe. In answer to this attack the citizens of the Ruhr organized one of the most determined and heroic passive resistance movements in contemporary history. A whole population, in the face of armed invaders, refused to do the bidding of the military. In a few weeks the position of the French became difficult; in course of time it would have become impossible. This was a magnificent demonstration of what Gandhi calls "non-violent non-cooperation." But at the critical moment Stresemann interfered. Fearful that irritation would fan the flames of hate, he repudiated resistance, and sought to meet all French demands. We count this a mistake—almost a betrayal of his own idealism! But Stresemann's spirit was pure and his purpose high. He wanted peace — the healing of Europe's wounds—the union of all European peoples. To these ends he was willing to sacrifice everything. And he died not without reward. Thanks largely to the leadership of this enlightened and noble man, Germany is restored to favor, and is slowly but surely being lightened of her burdens.

Albert Einstein

By the courtesy of one of the professors in a Berlin school of international relations, a group of half a dozen, including the writer, were invited to meet the great mathematician and scientist at a beautiful villa just outside of Berlin. Mr. Einstein is living in one of the thousands of tiny garden lodges which line the railroads on both sides for many miles outside the great cities of Europe. His wife said we could come to see him there but not more than two could get into the house; by the kindness of one of his friends we met at a half way house with more room. We were picked up by a handsome automobile belonging to the friend aforesaid and taken through streets and suburbs to the meeting place on the "Dream Lake" not far from Potsdam. It was an old place, full of old-world charm, with a grand stone staircase on three sides of the entrance hall and a splendid porch looking out over terraces to the lake and woods beyond. Our party was seated on the porch and our hosts thoughtfully effaced themselves, recognizing the fact that our interest was in Mr. Einstein and that merely wealthy folk did not count.

Presently he came in quietly and after greeting sat down with us for a talk. He is a big man, with a large head, and graying hair drawing back to make a great expanse of brow. The immediate impression was that of great friendliness and modesty. He knows some English but preferred to talk in German, though he usually needed no interpreter for our questions and comments. Occasionally he conferred with our guide, philosopher and friend, Dr. Wolfers, for the exact meaning of some doubtful phrase, and now and then he lapsed into English for reply. As we talked an unobtrusive servant served tea and cakes on little tables at our elbows.

Albert Einstein is often referred to as the greatest living mathematician, and perhaps the greatest living intelligence. The current vague tradition makes of him a remote, intricate thinker, whose mind traverses labyrinths, impossible for ordinary folks. As a matter of fact I believe he will be known as one who restored reality to the everyday world of men, and checked or ended the materialism and mechanism of the world of modern science. As Newton and his associates ended for the thinkers, the magic world of miracles of the medieval church, replacing it by a mathematical world of laws and formulas, so Einstein has put the laws and formulas in their place, as merely one and not the greatest, aspect of our mysterious life, and put man and his experience, where he must necessarily be in practice, as

the "measure of all things." Things are as they are to *us*. Laws and equations are convenient statements of our experience, valuable in so far as they *are* valuable, but wholly lacking the mysterious and mystical verity which the scientist has claimed for them. This emphasis on the validity of human experience is particularly welcome to those whose religion has to do with God as experience rather than as tradition and formula. The clearest exponent of Einstein's philosophy in English is a Friend, a member of London Yearly Meeting, Stanley Eddington, first assistant to the Astronomer Royal of Great Britain, whose recent book, "The Nature of the Physical World," is almost a "best seller" among thinking people, and whose Swarthmore lecture of last May, clears away much rubbish as to religion, making the way easy for an intelligent religion, not in any way in conflict with science.

We had been told that Mr. Einstein was deeply interested in international politics. He is a member of the Commission on Intellectual Cooperation established by the League of Nations, and including such great names as Gilbert Murray, Madame Curie, Henri Bergson and others of like calibre. So our first question had to do with the tendency in Europe to dictatorship. I shall give what I remember of his talk as if it were a monologue though of course it was really conversation with many questions, some discussion, not to speak of a bit of fun now and then:

I am a firm believer in democracy and against all despotism, whether of the individual as in Italy or of a group as in Russia. Yet the aims of the two seem to me very different though the means are similar. Italy's is the old familiar dictatorship of power, while Russia is striving against ignorance for ultimate freedom. I am interested in the movement for a free India and revere the ideals of Mr. Gandhi,—his humanity and his policy of non-violence; but I doubt the soundness of his economic ideas, especially his antagonism to machinery and his faith in the revival of hand weaving. Probably India would do well to strive first for cultural independence, and leave political independence to grow out of it; but mankind is impatient and will not wait.

Yes, I am an absolute pacifist (this in answer to a question.) I am willing to be quoted as standing without qualification against war and the method of violence. This attitude is not based on any merely intellectual theory, but on a deep seated aversion and disgust for cruelty and hatred. I am in accord with the Society of Friends in this and in much else. Of course I know Mr. Eddington, and accept most of his book as interpretation of my position. I have just received a copy of his Swarthmore lecture, but have not read it. I am a determinist. I see no possible place for what is usually called "free will"; it is a world of law. (This from the man who has more than any other loosened up the idea of law!) I believe there is still a place for religion in the world of science; but it cannot be based on the idea of a big father god who makes things all right for his children, but rather on the awe and reverence which develops as one sees the greatness of our world and catches glimpses of its order. As to final knowledge we really know nothing of life and its meaning. I can imagine a god of rigid law, or a god leaving his creatures entirely free; but certainly not one half and half,—playing at dice with his own system. No, I cannot conceive of God as a mere summation of guidance in human good; a pestilence may destroy mankind and such a god would go out with it! That is an American idea! (This with a laugh.)

I do not see clearly what our committee on intellectual cooperation can do. I hope it may have some influence in introducing international ideals as against narrow patriotism in the primary schools, the world over.

I'm afraid to come to America again because I have so many friends there. My heart is not strong and they would kill me with their energy and kindness.

We went back to the great city to find the great plaza about what was once the emperor's palace ablaze with red flags and crowded with people. Orators harangued the people from the steps of the palace itself and elsewhere. All about the square squads of police were gathered ready for trouble. This was the communist demonstration of August 1st. The banners condemned capitalism and its wars, and demanded the world for the workers. After the processions had marched and the orators had orated the crowds quietly dispersed and the half expected riots did not appear. Last May Day—some say because of the brutality of the police—they did appear and a score or so were killed and many wounded.

JESSE H. HOLMES.

Jottings

The *Christian Register* (Unitarian) reminds its readers that J. Ramsay MacDonald was once "a lay Unitarian preacher." The *Standard* (Ethical Culture) reminds its readers that "Mr. J. Ramsay MacDonald, the British prime minister, once took an active part in the work of the English Ethical Societies." We have not yet consulted *Zion's Herald* (Methodist) and the *Living Church* (Episcopal).

Swimmers now join pedestrians. A swimmer in English waters is reported to have been run down by a power boat.

Murder used to be a crime. Thomas de Quincey made it a fine art. The United States made it a popular sport. The New York theatre is now making it a joke. How wonderful is progress!

The American Legion has called for an investigation of various unpatriotic organizations. Among these it names the Federal Council of Churches of Christ, and the American Atheist Society. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We would like to be President of the United States for five minutes. No, it would have to be for an hour, come to think of it. It would take at least that length of time to demand the resignations of the admirals and captains of the navy, to close Annapolis, and to order all battleships and cruisers dismantled and sold for old junk.

If we were a censor, we would ban the books and plays that are bores. This would catch all the indecent ones, and some others as well.

J. H. H.

Germany—and Einstein

On the whole I am greatly encouraged at the state of things which I find in Germany. They are better than at any time during the decade since the war. Among the outstanding impressions received are the following:

1. *Evident Signs of Progress.* One contrasts today the new stability, efficiency and optimism, with the bitter poverty, despondency and actual starvation found here during the Allied hunger blockade continued inexcusably long after the War. Gone also is the bitterness and excitement during the military occupation of the Ruhr when I saw banks officially raided by soldiers in the broad daylight and photographed them in the process. Giant strides toward peace have been taken during the decade, in rapid succession—the formation of the League, and Germany's entrance among the great nations, strengthening and broadening it from an alliance of victorious allies; the Locarno Treaty, with stabilization of the western boundaries of Germany and acceptance of future arbitration regarding her eastern boundaries; the Kellogg Pact, pledging peace and closing up "the gap in the League" that permitted war under certain conditions; the Young Plan, and Germany's voluntary acceptance of heavy financial obligations; and now the move for further disarmament by the great powers that will bring them nearer to Germany's present position of compulsory disarmament upon a police basis.

There is manifest a steady growth in the new democracy of Germany, in contrast to her former feudal autocracy under the Kaiser and a continued strengthening of the foundations of the Republic. Given five years more of stability, the Republic will probably be as firmly established as it is in France. Only in the waning Nationalist Party, which now holds but one-fifth of the seats in the Reichstag, and among the reactionary section of the universities and the Protestant Churches, is the idea of the monarchy still vainly cherished.

Economically, Germany is increasingly sound but poor. The budget has been balanced, industry financed and reconstructed, exports have increased for four years. Wages of skilled labor, however, average but $2.20 a day and of unskilled $1.65, though in some trades they receive a dollar a day or less, while the cost of living is high since the war. There are nearly a million and a half unemployed, but they are provided with a sound system of unemployment and social insurance to which labor contributed its full share. About half of Germany's twenty million workers receive some form of social insurance for unemployment, accidents, sickness or old age. Germany is still facing an adverse trade balance of $200,000,000 of imports over exports and has to pay an average of from 8 to 9 percent on American and other foreign investments here. She is suffering from depression in agriculture which is economically her weakest point. Germany is nevertheless slowly and surely recovering. Her total wealth today is probably seventy-five percent of her pre-war wealth of $80,000,000,000.

2. *The Young Plan, Reparations and Debt Settlements.* To ratify the Treaty of Versailles, which was regarded as unjust and iniquitous, to end peaceably the occupation of the Ruhr, to negotiate patiently for the evacuation of the Rhineland, and to accept the Dawes and then the Young Plan without violent resistance, placed a strain upon the infant Republic. The gravity of Germany's financial burden is not fully recognized in America. Germany, one of the poorest nations, will have to pay $488,000,000 a year, or a million and a third dollars a day, while America, already the richest country, will receive a million dollars a day for decades to come. This is the heaviest economic burden ever placed upon one nation in all history. Whether such vast sums can be transferred from one nation to another, whether Germany can maintain a sufficient balance of exports over imports to pay these huge sums, whether the mounting and often prohibitive tariff barriers of America and other nations, will in time defeat the Young Plan and prevent Germany from fulfilling it, are points upon which international economists in the various countries of Europe differ. But the facts in the situation seem to be about as follows: Germany will accept the Young Plan and will begin to make her payments in good faith. She will begin and will continue for some years. Vast as the sums are they represent less than five percent of the national income. *Economically,* there may be no impossibility of her making these payments for two generations to come. *Psychologically* there will probably be a growing aversion to doing so, as year succeeds to year and decade to decade.

There is no question whatever of the obligation of Germany to make good the damages of the War in the devastated regions. Even before the treaty of Versailles Germany offered in good faith the materials, the labor and the money to rebuild these areas in France and Belgium. To that she does not and never has objected. But if it is asked, in addition to all this, to pay the enormous burden of reparations, most of which eventually finds its way to rich America, then the answer is:

> We shall honestly try to pay as long as we can because we have to do so, unless and until the plan breaks down as unworkable of its own dead weight. But frankly we regard it not as a moral obligation but a physical necessity, a war tribute imposed by force upon the vanquished. The whole payment is inextricably mixed up with the question of war guilt. It is sought to compel the loser to pay. Suppose upon the defeated and impoverished South, after the Civil War, the North had imposed tribute, and asked these states to pay over a million dollars a day on the basis of their "sole guilt" from the time of the Civil War to the present, could that payment ever have been accepted as a moral obligation, when the South believed that they as well as the North were fighting for a principle in self defense?

Germany will accept the Young Plan, as they accepted the Dawes Plan which stabilized Europe, as the best possible settlement and compromise of hopelessly conflicting claims and war emotions for the present time. But they recognize that they have to try to fulfill it against terrific odds. They must pay reparations of over a million dollars a day; they must pay interest of very high rates upon enormous amounts of borrowed foreign capital; they must fight to build up an export trade balance against mounting tariffs calculated to defeat them; they must face the growing social pressure of more than twenty million men in industry and agriculture underpaid who will increasingly demand the same chance at life that American workingmen have. Their wage scale is already dangerously low. They are shut out from the universities. They feel that they

receive no sympathy, understanding or help from the middle class Protestant churches.

3. *Our Visit to Einstein.* At the close of my stay in Berlin, I had the privilege of meeting Einstein, probably the greatest mind of our day. I motored out for an hour, and he came in from the country to meet me. We took tea together in a villa overlooking a little lake. Einstein presented a striking personality—a child spirit with a giant brain. Long white hair like a musician, full oval face, large luminous eyes, sun-bronzed skin from a life out of doors in the country, he was modest, humble, kindly, humorous and, above all, human. He was no freak, but normal, poised, interested in all social and political problems. He never referred to himself or his discoveries. Although deeply imbued with a sense of law and of determinism, he has not lost the sense of wonder and of reverence.

When I told him I was on my way to Russia and India, he was at once interested. He believed that the present movement in Russia had high aims and ideals but in method they relied, as did Fascism, too much on autocratic force. He believes that if they can develop and maintain a successful economic order they will be of greater significance to the world than even the French Revolution. He greatly admired Gandhi and his saintly life, one of the rare spirits of the world, but did not agree with some of his economic theories as he understood them.

Europe (he said) has held a tradition of force but India should choose a path of peace. Let India win her intellectual, her moral, spiritual and cultural freedom, then her economic freedom. Political freedom may then follow. But it can best be won by peaceful means. France and Germany and the people of Europe in general unfortunately think that fighting is a matter of national honor.

He said,

We should foster peace by every possible means. We should even seek in time of peace to have men take a solemn pledge to take no destructive part in any future war, directly or indirectly. My pacifism is an immediate feeling. Mass murder and the destruction of human life is to me disgusting, horrible, impossible. I am glad to see in the world today a rising tide of peace, a growing sentiment for it. But it is not strong enough as yet to avert a sudden catastrophe of war. But it is growing. I am myself a member of a committee in Germany to organize the Catholic, Protestant and Jewish faiths to work more effectively for peace. I am also a member of the committee on Intellectual Cooperation of the League of Nations. This committee among other things should seek to eliminate all chauvinism from the schools of Europe, that our whole system of education might become an instrument for peace.

The League of Nations itself is such an instrument. The world is better for it. Although a moral force it has not yet gained sufficient power, but it has great possibilities for the future. The League is a means and an instrument toward an integrated world of which Mr. H. G. Wells speaks in his "Open Conspiracy." Toward such a united cooperative world we are moving.

Speaking of science and religion he referred to Eddington's "Nature of the Physical World" and his "Science and the Unseen World" with great respect but differed from Eddington on some points. Science does not cover the whole of life. It leaves room for religion and the spiritual values. We feel the order and harmony in the universe. It is a universe of law. There can be no God who would play dice or make of law a game of chance. He counted himself a determinist. Belief in an anthropomorphic God who was ruling the world in harmony with our wishes seemed to him quite contrary to science.

But concerning the nature of Reality in itself we do not know. We know so little of life itself. We cannot even be sure of determinism. We cannot label Reality.

Concerning the relations of Europe and America, he did not believe the European countries could ever pay these enormous debts. America would have to stop working if they were to do so. As we left he sent his love to Mr. Gandhi in India as one of the great souls of the world.

SHERWOOD EDDY.

Berlin, Germany.

Frustration

I own these creeds by which mankind
Have lived and died through ages gone;
I take all creeds of living mind
As aids to thoughts within me born.

Yet none of them can satisfy
My restless plight of heart and soul,
As urged by life's long quest I try
To read where none have read the scroll.

My doubts are questions marked for truth,
Long bound by pompous lie and creed,
To answer. Let truth speak, uncouth,
With reckless love, nor let her heed!

This struggle comes for each young life
That turns its hopeful face to day
And cries its joy! It breathes for strife
With foes that fling all life away.

Swift terrors hide in breeze and stream;
The earth so peaceful now may quake;
Love's trustful kiss with pains may teem;
And life so full may gasp and break.

A laugh, a pang; a song, a tear;
They all are one; some useful cloak
That covers o'er the face of fear;
Blind! Duped! We smile at death with hope!

HOMER LEWIS SHEFFER.

The Ring

No ring made for the hand can be so rare
As that bright ring which binds my soul;
For you have bound my spirit round, my fair,
With all your lovely self. No dole
Immense, no treasure of the streams that roll
O'er beds of gold through caves where there
Are jewels fine, could reach the mighty toll
Of you, the ring my soul shall wear.

FRANCIS NEILSON.

England Under the Labor Party—Two Flashlights

I

In view of the rather contemptuous references by the plutocratic press of America to all organized political efforts on the part of the workers, I have been surprised and pleased at the attitude of the Conservative and Liberal papers toward the British Labor party now in power. For instance, the London *Times* quotes approvingly Mr. Duff Cooper, who said that a Labor minister always stands in a peculiarly strong position in defending British interests abroad. He was talking about the diplomatic triumph of Mr. Snowden. And the *Times* editorially says:

> It is a matter of undisputed experience that no Conservative Government could have done the things that are being done by Labor in these days, except in the teeth of a violent and perhaps effective opposition. That is one of the reasons why it happens, in the paradoxical changes of our party system, that Conservatism is so often less fruitful in foreign policy than in domestic reform.
>
> It is also the justification of those writers who believe that patriotism enjoins the unwavering support of a British representative so long as he is fighting the just cause of his country, although many were doubtful at times during the past three weeks, whether Mr. Snowden was not risking too much.

From other conservative sources it is being pointed out that the Labor Party could make a fight against the Young Plan, and in favor of a larger share of German reparations, without being accused of imperiling European peace, and without being accused of mere mercenary motives. Nobody thought that Mr. Snowden was concerned much with the effect that an additional £2,400,000 a year would have, or might have, on the income taxes of the rich.

All the English papers that I have seen at least show respect for the Labor Party and its leaders, and a disposition to avoid criticism for criticism's sake.

Ormesby-Gore, one of the leaders of the Conservative Party, in a speech recently said that he found comfort in the fact that his party was defeated in the main by the Labor Party and not by Lloyd George. He went on to state that "there never was an election 'stunt' more disgraceful than the Lloyd George unemployment scheme, and there was never a promise which had less foundation than the promises of the Liberal Party to cure unemployment in twelve months by a scheme of building new arterial roads."

We are even told that King George has great respect and esteem for the new Socialist cabinet, while in most other European countries royalty fears Socialism as the devil fears holy water. This is not the case in Denmark, Sweden or Belgium, where Socialist cabinets have got along pretty well with the monarchs who used to *rule,* but we know how the growth of Socialism in some other countries has led to dictatorships and to the overthrow of Parliamentary government.

Lady Astor, a Conservative, is entitled to some credit for the good feeling that exists between the present British cabinet and the royal family, for some time ago she got up a big dinner at which the King and Queen were the guests of honor and all the other guests were Socialist leaders. The dinner is said to have done much to bring about an *entente cordiale.*

II

"There are sixty-three one-room 'homes' housing families of from five to nine persons," said Dr. G. H. Dart in his Annual Report as Medical Health Officer for Hackney, a district on the East Side in London.

He also said "There are 9,627 persons living in 5,640 one-room dwellings."

As a preface to a long tabular record of Hackney's overcrowded section, he says, "During the past year only eight houses and 90 flats were built in the borough, which has a density of 95 persons to the acre as against an average of about 60 for the whole of London."

When Conservative and Liberal parties have been in control of things for so many years in England, can you wonder that a great wave of discontent and protest has sent the Labor Party into control?

This morning's papers tell us that destitute men and women sleeping on the Victoria Embankment were greatly surprised when they were aroused shortly after midnight and provided with sandwiches, cheese-rolls, cake, tea and coffee. The refreshments were served from an all-night motor-cafe opened by Lady Clodagh Anson. Miss Betty Baxter, granddaughter of the Rev. Michael Baxter, the philanthropist, was in charge of the motor-cafe.

* * *

Here is another picture. On my way from Edinburgh to London, I stopped at the University Arms Hotel in Cambridge, where I picked up a beautifully illustrated pamphlet advertising an auction sale of the property of the Heacham Hall estate (adjoining the seacoast village of Heacham), and extending to an area of about 1,866 acres. The residence on the estate, so the pamphlet told us, had an entrance hall, an inner hall with organ-chamber, a salon, drawing and dining-room, library and study, billiard-room, also 14 principal bedrooms, 18 secondary bedrooms and eight bathrooms. There are a number of other houses on the estate, four secondary residences, and woods and plantations amounting to 97 acres, constituting the hunting grounds. A table gives statistics as to the amount of game which this great estate produced each year from 1910 to 1928. Let me give you the figures for one year, 1928: Pheasants 592, partridges 391, hares 197, rabbits 599, snipe 12, wild duck 22, woodcock 17, various 11. I make this foot up to a total of 1,841 pieces of game. So you see if there are 1,866 acres on the estate that it produced, for the year 1928, one piece of game for each acre.

I wonder if the existence of such estates, with thousands of acres of idle land which is needed to produce food, has anything to do with the need for the welcome all-night motor-cafe in charge of Miss Baxter?

And I wonder if the houses on the great estates, where moderate sized families have 14 principal bedrooms, 18 secondary bedrooms and eight bathrooms, to provide comforts for the idle, has any connection with the overcrowding in the slums of Hackney.

The British Labor Party says "Yes" to these questions and is pledged to apply the taxation of land value to break up the large estates. Among measures of palliative relief, the public parks are to be left open all night so that those who have no other place to sleep can pillow themselves on Mother Earth. And vacations, with pay, are to be given the lower and the lowest-paid government employees.

London, England. CHESTER C. PLATT.

Prison Conditions in Hungary

[From Our Regular Correspondent]

Anyone who has known the various prisons in Hungary during the last ten years will be delighted to record a period of progress in the treatment and welware of the prisoners. Before the war Hungary was making vast strides in prison reform, and in the redemptive side of the prisoner's life, especially in the industrial workrooms and farm colonies. After the war and the Communist regime, the existing prisons were over crowded and other buildings were used as prisons. A primitive system was enforced and little sympathy could be spared for the prisoners by officials or the general public, owing to the shortage of food, the breakdown of the industrial and economic life, and the hatred of all that savored of Communism. But gradually the temporary prisons have been closed, the interment camps are things of the past, and a more normal life has returned. The Fö utca Prison is one of the most up-to-date buildings in Europe, and was considered by an expert from the Japanese Government as the finest prison building he had seen in Europe, and this same tribute has been paid by well-known English and American men and women whom I have taken over the building, with its electric light and central heating, well-lit and well-aired cells, fine workrooms, hospital and maternity wards, flowers in the corridors. Hungary can feel proud of this prison begun during the war and finally finished some few years ago.

The Marko utca Prison, a remand prison in the center of the city, is an older building and until recently seemed old-fashioned and out-of-date but now the central heating, electric light, water supply and many modern improvements have added to the humane treatment of the prisoners. There are workshops for a number of the prisoners.

The large men's prison outside the city at Kobanya (The Central Prison) is a large building for long-sentence prisoners and has also been modernized. Here are large workshops teaching many trades, and here especially I would note the T. B. Hospital with its large sunny wards.

The large men's prison at Vacz is quite a center of industry, engineering, farming, gardening, printing, baking, tailoring, bootmaking, etc., and I have met ex-prisoners who have thoroughly learned a trade there and found good work on their release.

The women's prison at Maria Nostra, an old cloister high up in the mountains in the country, contains the old and the new part, and here the women specialize in carpet weaving, lace-making, gardening and farming. There are T. B. wards here and a woman doctor appointed.

Having visited these prisons, and others besides, in 1920 and 1921, as well as during later years, one must admit that these same buildings and systems are vastly changed for the better today, from those early after war days when food and clothing and heating were at a minimum, and many prisoners were crowded in the cells. But such conditions were not confined in this period to Hungary or even to Europe.

There is still little or no interest in prison and prisoners in the minds of the general public, as everyone feels the economic condition and the struggle to live, but I notice a growing interest in the minds of the officials (in no small measure) owing to the efforts of the League of Nations in Geneva, the Prison Reform Congresses, and the Howard League. It is pleasant to record that the *Howard League Journal* can be seen on several desks of officials in the Ministry of Justice. Instead of marching prisoners through the streets now in batches (a common sight in 1920 and the later years) there are a few large motorbuses for this purpose. In all prisons the Roman Catholic, Protestant and Jewish Women's Prison Aid Societies work, and in the Fö utca Prison, several Roman Catholic women social workers actually live in special rooms in the actual building.

Of course there are punishment cells, and various modes of punishment for prisoners who break the rules as in all countries. But here one touches an international question which must be dealt with in some international congress and at the League of Nations at Geneva as the great desire now in the public mind is that prisons shall be not punitive but redemptive.

In Hungary the youthful offenders are in separate departments and the desire is to increase the work colonies and save much youth from actual prison surroundings. The English Home Office schools and the Borstal system arouse a longing to follow suit.

It would be well if some international set of prison rules could be formulated for questions as letters, visits, rights of complaint, such as would be humane and intended to redeem the prisoner and uplift him and keep him sound in body, mind and soul. The general public has to be aroused in these matters, as then it will be easier for officialdom to carry out projected plans for reform and humanitarianism, but in so many lands today the prisoner is despised, and not regarded as a citizen who has offended Society and must be redeemed. These things go slowly, but one who has seen Hungarian prisons for the last 9 or 10 years must record a progress which is remarkable when he recalls the conditions of overcrowding, underfeeding, illness and disease, insanitary extra buildings and a general apathy. That conditions here today can be improved is a fact that applies to every European land and indeed to all lands, but by mutual criticism, cooperation, by congresses and the League of Nations Section, by helpful suggestions and a spirit of give and take, it becomes easier for that small group in Hungary, whether official or unofficial, who seek to improve the lot of the prisoners, to redeem them, and to lead public opinion so that the prisoner may not be merely a thing despised and rejected, but a fellowman so reformed that he can be worthy, and be glad again, to enter the Society and the State he once offended. Economically such a system saves money, morally it up-lifts the ethical standard of a country and spiritually it seeks not to destroy but to save human souls.

FREDERICK HANKINSON.

Budapest, Hungary.

The Story of My Experiments with Truth

(Copyrighted, 1929)

PART V—CHAPTER XXXVIII

Congress Initiation

I do not regard my participation in Congress proceedings at Amritsar as my real entrance into the Congress politics. My attendance at the previous Congresses was nothing more perhaps than an annual renewal of allegiance to the Congress. I never felt on these occasions that I had any other work cut out for me except that of a mere private, nor did I desire more.

My experience of Amritsar had shown that there were one or two things for which perhaps I had some aptitude and which could be useful to the Congress. I could already see that the late Lokamanya, the Deshabandhu, Pandit Motilalji and other leaders were pleased with my work in connection with the Punjab inquiry. They used to invite me to their informal gatherings where, as I found, resolutions for the Subjects Committee were conceived. At these gatherings only such persons were invited as enjoyed the special confidence of the leaders, and whose services were needed by them. Interlopers also sometimes found their way to these meetings.

There were for the coming year two things which interested me as I had some aptitude for them. One of these was the memorial of the Jallianwala Bagh massacre. The Congress had passed a resolution for it amid great enthusiasm. A fund of about five lakhs had to be collected for it. I was appointed as one of the trustees. Pandit Malaviyaji enjoyed the reputation of being the prince among beggars for the public cause. But I knew that I was not far behind him in that respect. It was while I was in South Africa that I had discovered my capacity in this direction. I had not the unrivalled magic of Malaviyaji for commanding princely donations from the potentates of India. But I knew that there was no question of approaching the Rajas and Maharajas for donations for the Jallianwala Bagh memorial. The main responsibility for the collection thus fell, as I had expected, on my shoulders. The generous citizens of Bombay subscribed most liberally and the memorial trust has at present a handsome credit balance in the bank. But the problem that faces the country today is as to what kind of memorial to erect on the ground to sanctify which Hindus, Musalmans and Sikhs mingled their blood. The three communities, instead of being bound in a bond of amity and love, are, to all appearances, at war against one another and the nation is at a loss as to how to utilize the memorial fund.

My other aptitude which the Congress could utilize was as a draftsman. The Congress leaders had found that I had a faculty for condensed expression which I had acquired by long practice. The then existing constitution of the Congress was Gokhale's legacy. He had framed a few rules which served as a basis for running the Congress machinery. The interesting history of the framing of these rules I had learned from Gokhale's own lips. But everybody had now come to feel that these rules were no longer adequate for the ever increasing business of the Congress. The question had been coming up before the Congress year after year. The Congress at that time had practically no machinery functioning during the interval between session to session or for dealing with fresh contingencies that might arise in the course of the year. The existing rules provided for three secretaries but as matter of fact only one of them was functioning secretary and even he was not a whole-timer. How was he single-handed to run the Congress office, to think of the future, or to discharge during the current year the obligations contracted by the Congress in the past? During the current year, therefore, everybody felt that this question would assume all the more importance. The Congress was too unwieldy a body for the discussion of public affairs. There was no limit set to the number of delegates in the Congress or to the number of delegates that each province could return. Some improvement upon the existing chaotic condition was thus felt by everybody to be an imperative necessity. I undertook the responsibility of framing a constitution on one condition and it was this: I saw that there were two leaders, *viz.*, the Lokamanya and the Deshabandhu who had the greatest hold on the public. I requested that they as the representatives of the people should be associated with me on the Committee for framing the constitution. But since it was obvious that they would not have the time personally to participate in the constitution-making work, I suggested that two persons enjoying their confidence should be appointed along with me on the Constitution Committee and that the number of its personnel should be limited to three. This suggestion of mine was accepted by the late Lokamanya and the late Deshabandhu, who suggested the names of Sjts. Kelkar and I. B. Sen respectively as their proxies. The Constitution Committee could not even once come together but we were able to consult with each other by correspondence and in the end presented a unanimous report. I regard this constitution with a certain measure of pride. I hold that if we could fully work out this constitution the mere fact of working it out would bring us Swaraj. With the assumption of this responsibility I may be said to have made my real entrance into the Congress politics.

M. K. GANDHI.

(*Translated from Navajivan by P.*)

Pioneers

Strong men, brave men,
Men who blazed the way,
Whose sharpened axes swung,
Notching here and there a tree
Throughout the tangled widerness,
Stripping it of clinging vines,
Tenacious, opiate faiths
That caught and held
Halting, stumbling feet.

Men of spirit and of brain,
You who bore each upon his brow
A single steady ray,
Let me follow each of you
To the trail's end,
Take from your light and try,
Though lonely with your loneliness,
To penetrate a little farther on
Into the dark forest.

ELLA MORROW.

The Study Table

Anthropological

Dated at Peking, printed at Oxford, issued by Harvard University, comes an anthropological study of the Chinese by a Chinese.[1] The author combined two methods of investigation—The zoological and the genetic. In other words, he uses historical material, of which China has abundance stretching far back in time, and anthropometric data, something new for China. That the Chinese cannot present a single well-marked type is evident. Their country has been an area of movement, contact, conflict, victory and defeat, through millenia. Today's population necessarily shows the results. The problem of our author is to determine, if possible, the original stock, to find what other stocks have entered the region, and when and whence they came. The anthropometric data are first presented. Turning then to history, the author makes several ingenious approaches to his subject by more or less indirect methods. He first studies the number and distribution of walled cities. Chinese records furnish data for more than two thousand years. The historical record is divided into eight periods indicated by capital letters from A to H. "The descendants of the Yellow Emperor" are assumed to be the original Chinese. "It is clear then that previous to 722 B. C. the wall-building activity was confined to only five provinces; in B period it extended to eight; in C period to twelve, and so forth." This extension of the characteristic construction of the descendants of the Yellow Emperor shows the expansion of the true Chinese from their original area. The second line of historical evidence comes from a study of surnames in the different provinces at different times. Hardly elsewhere than in China does material for such a study exist. There, where genealogy has been continuously cultivated, every family has its record and the study yields reliable results. Ten surnames were selected and diligent study was made of their distribution through the first four periods. The third kind of historical material studied is drawn from census figures. Four censuses are available—those of 280 A.D., 740 A.D., 1102 A.D. and the census made during the Yuan dynasty. While these data are far from reliable or accurate, they "show with tolerable certainly the relative density of the population, and they always represent the distribution of the We-group" (descendants of the Yellow Emperor). The author makes constant use of tabulations and shaded maps of distribution. As a result of his investigation he shows the original location, the expansion and movement of the "We-group," and the source, time and movement of incoming elements. At the end he says—

> To sum up: The processes formative of the modern Chinese from 722 B. C. onward consisted in the persistence of the silk-wearing, rice-eating, and city-building Descendants of the Yellow Emperor as the earliest We-group, enlarged by the incorporation of the horse-riding, kumiss-drinking, flesh-eating Hsiung-nus; the yak-driving Chiangs; the pig-rearing Tungus and the cattle-stealing Mongols since the beginning of the Christian era; and correlated with the absorption and incorporation of the tattooing Shan-speaking group, the cremating Tibeto-Burman speaking group and the kanlan-dwelling Mon-Khmer-speaking group south of the Yang-tze.

Professor Kittredge defines a ballad as "a song that tells a story; or to put it the other way around, a story told in a song." For more than a hundred years ballads have been the subject of earnest and affectionate study. In 1765 Bishop Thomas Percy's "Reliques of Ancient English Poetry," appeared. It was the first publication of its kind. Through it, Sir Walter Scott was led to collect and publish Scottish ballads in his "Minstrelsy of the Scottish Border" (1802-1803). Grundvig's great collection of Danish ballads deserves mention with these.

> Ballads were extraordinarily numerous at one time. The fifteenth and early sixteenth centuries marked the high tide of balladry, though ballads are not committed to writing 'till much later, only eleven ballads being preserved in manuscripts older than the 17th century.

While there have been, and are, many students of the ballad in the United States, the pre-eminent place in this line of scholarship is given to the late Professor Francis James Child, of Harvard. His monumental work appeared in five large volumes between 1882 and 1898 and is practically complete for the surviving ballads of England and Scotland. He brought together 305 different ballads, with an immense number of versions and variants. Since then much diligent work has been done in collecting and recording ballads that survive here and there in the United States. The book by Reed Smith[2] is a study of those that have been found in South Carolina. It is really more than that. It is divided into two parts. In the first, a series of chapters deal with the *Traditional Ballad of Today*. These are thoughtful and charmingly written essays. In them the author defines, seeks origins, traces developments. There has been a deal of discussion, somewhat bitter at times, upon the origin of ballads. Are they communal productions, or only communal transmissions? Smith's own position on the question is thus stated:

> There is strong presumptive evidence of communal composition in the case of a few of the simpler and earlier ballads; but the great majority of the traditional ballads are best accounted for on the theory of individual authorship in origin, plus a remolding and making-over through the objectifying and impersonalizing process of communal transmission.

The second part of the book is given over to ballads in South Carolina. Each is given in full, together with versions and variations; the source of each is given; notes and the music are given. The author emphasizes the importance of using the terms version and variant with accuracy. A version is "a copy with distinguishing characteristics in plot, style, age, atmosphere, or the like," and a single version often has several variants. Child's collection contained 305 ballads, some of which have several versions and many variants. Up to date 92 of these have been found in the United States. Active search has discovered 50 ballads in Virginia, with 500 versions, variants and fragments. On the whole, old ballads have lingered on in the mountain districts of the southern states more than elsewhere. North Carolina reports 42 ballads. The material from South Carolina here presented consists of 14 ballads, with a number of versions and variants. In closing, we may quote one statement of interest:

> According to available evidence, it seems that the number of ballads surviving in England is 85. Mr. Sharp's opinion after his visit to our shores would seem to be that balladry is

1. **The Formation of the Chinese People. Chi Li. Cambridge: 1928. Harvard University Press. Large 8 vo. pp. iv. 283. (i)**

2. **South Carolina Ballads with a Study of the Traditional Ballad Today. Reed Smith. Cambridge: MCMXXVIII. Harvard University Press. 8 vo. pp. xi. 174. Price $3.00.**

not only more vigorous, but destined to survive longer, in this country than in England.

Diamond Jenness's "The People of the Twilight"[3] is the simply but delightfully told story of a scientific expedition of the Canadian government operating in the district from the mouth of the Mackenzie River eastward through Coronation Gulf to Queen Maud's Sea. Jenness was the anthropologist of the party, which also included two topographers, a geologist and a biologist. They headquartered at Bernard Harbour, almost due north from the mouth of the Coppermine River, and from that center each of the specialists worked in his own field, making astonishing trips along the coast or into the interior as conditions demanded. The move began in 1914 and continued for two years, being brought to an end by recall due to the exigencies of the great war. At that time Bernard Harbour was sheer wilderness. Today it is regional headquarters of the Hudson Bay Company, the Anglican Mission and the Royal Canadian Mounted Police. The old days and the old conditions are gone. Scarcely again could the conditions here described be duplicated. For the conduct of his work Jenness decided to live with the friendly Eskimo of the district. It was a thorough-going experience. He was adopted as a son by Irpuck and his stout wife, Ice House. He lived with them, shared their food, made the seasonal migrations, participated in their hunting, fishing and ceremonial life. His book tells the whole story and incidentally gives something of the work of his fellow scientists, although he was cut off from all contact with them for months at a time. This intimate story of Eskimo life makes no pretence of being a report of his investigations and their results. The most interesting fact brought out is the seasonal changes in the mode of life. An Eskimo village is always moving or splitting up into small family groups, which act quite independently of each other, but which chance and circumstance may again bring together. As Jenness says:

> By isolating myself among the Eskimo during the months just past I had followed their wanderings from autumn round to autumn. I had observed their reactions to every season, the disbanding of the tribes and their reassembling, the migration from sea to land and from land to sea, the diversion from sealing to hunting, hunting to fishing, fishing to hunting and then to sealing again.

The book gives a clear and sharp idea of conditions and people; the hearty and sympathetic way in which Jenness fitted into the situation gives his story an exceptional charm and value.

Mrs. Coleman's book on bells[4] is the outcome of studies made in connection with the work done in creative music at the Lincoln School in New York City. The children had studied and experimented with the simpler kinds of percussion instruments. From these their interest turned to bells and led to a veritable search for facts.

> They wanted to make bells; to know who invented bells, how many kinds there are, how tuned, what they are used for, what countries have the best bells?

It was to meet this attitude of inquiry that the materials of this book were brought together. In the presentation of them all sorts of points of view are met. Here we have not only descriptions of all kinds of bells, from all lands and times; we have also the details of their manufacture, study of their musical possibilities, their combination into peals and chimes, and carillons, their instrumentation, their psychological effect and emotional appeal, their folklore, the poetry to which they have given rise and of which they are the subject. Interesting stories are told of individuals who have been interested in bells. As two chapters are devoted to Japan *(Japanese Bells, Japanese Bell Legends)*, it is curious that Mrs. Coleman and her young people seem not to have come upon the peculiar fondness for bells shown by Motoori, the greatest single influencer of Japanese nationalism. The last chapter of the book gives an account of school experiments in the making and playing of bells by the children. Flower pots, kitchen bowls and metal tubing were carefully selected and tuned for playing simple airs; bells were made of clay and wood, proving entirely serviceable. Mrs. Coleman's book is a notable collection of facts and is illustrated with almost two hundred cuts. It is as interesting for adult readers as for children.

In Alexander Porteous's "Forest Folklore, Mythology and Romance,"[5] we have a mass of interesting undigested material. The publishers say of the book: "The treatment is popular; readers who chance on the book will hardly want to lay it down, for there is not a dull passage throughout." There is no accounting for taste. To us the book proved dull and uninteresting, though it lies within our own field. The author has been industrious; he has accumulated a vast amount of curious facts, which he presents without organization, discussion or deduction of principles. Where, as in the opening chapter, he indulges in original writing, his style is laboriously elegant and fanciful and of questionable accuracy. A fair example is:

> In the waters which in all likelihood at that time constituted the greater part of the surface of the globe, strange and gigantic forms of algae would rear themselves above the surface, and all the various forms of vegetation would be of one uniform sombre hue. During unnumbered aeons, from these simple cellular plants were gradually evolved the mighty piniferous (if they be so called) forests of the Carbonaceous Age, and, later, the highly organized trees of the forest which are now familiar to us.

For the most part, the book consists of facts strung along one after another, without comment. Authorities are quoted with over-conscientious precision. Thus, in passages taken from such an author as E. B. Tylor; a footnote gives not only the reference to Tylor and back of him to the original source. The chapter headings are Forests of Eld, Fabulous Forests, Forestry, Groves, Mythical Denizens of the Forests and Woods, Trees, Folklore Legendary. At best it is difficult to group material under these headings. Many items would appear as well in one place as another; a certain amount of repetition is unavoidable. We recognize these difficulties and are ready to make allowance for them. The book, however, is a book for reference rather than for the continuous reading suggested by the publishers. There are many typographical errors, for some of which the author is plainly responsible. As is natural, repeated reference is made to Grimm; why and with what excuse are they all made to Grim? The book shows no especial tendency to simplified spelling. If it did, there would still be no warrant for taking liberties with the personal names of standard authors.

An adventure story for boys is "The Shadow of

3. **The People of the Twilight.** Diamond Jenness. New York: 1928. The Macmillan Co. 8 vo. pp. v. 247. Price $3.00.

4. **Bells.** Satis N. Coleman. Chicago: 1928. Rand McNally and Co. 16 mo. pp. x. 462.

5. **Forest Folklore, Mythology and Romance.** Alexander Porteous. New York: 1928. The Macmillan Co. 8 vo. pp. 319. Price $4.50.

the Iroquois" by Everett McNeill.[6] The author is too well known to need introduction and the story is like its predecessors—"For the Glory of France," "Tonty of the Iron Hand," etc. The hero is a Canadian French boy of the eighteenth century, who meets and serves Count Frontenac; the scene is Canada of the French days. There is a treasure cave at the end of the story and after truly desperate adventures, all has a happy issue:

FREDERICK STARR.

6. The Shadow of the Iroquois. Everett McNeill. New York: 1928. E. P. Sutton and Co. 16 mo. pp. xi. 417.

Correspondence

"Why the Church?"—Replies to Mr. McAfee*

I

The church is an institution of religion. The name, "religion," is so misleading and indefinite that few thinkers can agree as to its precise meaning. What one man calls "religion" another calls "heresy." And it is throwing dust in our eyes to say, "there are many religions but only one religion." (Let me be outspoken and straightforward!) Religion is simply an institutionalized attempt to inculcate beliefs. Without its special doctrines and priesthoods religions would never have existed. So that, if we would avoid all obscurantism, the plain answer to "Why the Church?" is this, because religion must have an instrument through which to assert its alleged authority.

There is a radically vital distinction between being spiritually-minded and being religious. The Man of Nazareth was spiritually-minded, but he was not religious; according to the standards of his place and time he was not an orthodox churchman. On the contrary, he was an out-and-out rebel and heretic. And for this he was murdered. He bitterly repudiated the formalities of religion and the religionists bitterly repudiated him.

The great spiritual geniuses of the world have known what it means to trust in and to be faithful to the direct inspirations of beauty and truth. They have accepted with the utmost reverence their native perceptions. In character and conduct they have expressed the word of life as experience has brought it forth from the depths of their own nature. To such emancipated souls the world owes an incalculable debt of gratitude.

Let us acknowledge their spiritual greatness, but at the same time let us recognize the fact that generally speaking their followers have been of another type of mind. A very backward type of mind, lazy-minded. In the name of their accepted "Lord and Master" they have built up religion—patterns of thought. They have devitalized truth and have made of it a set of repetitious and mind-benumbing phrases. And these spurious substitutions for spiritual life have been urged upon the world as "religion."

What the world needs is less religion and more spiritual life—fewer thought-patterns and more individual intellectual initiative. And there is every indication that what the world truly needs, in spite of all delays, it will eventually attain. The world is growing up. Its native intelligence is asserting itself. A new and mighty (I should say, almighty) redemptive power is coming into the world—the power of thought, honest-hearted rationality, the scientific spirit. And as the love of truth increases the power of the church diminishes.

Greater spiritual geniuses than the world has ever known are due to arrive. And they can be recognized by this characteristic—that they will in no way attempt to set bounds to the world's thought. They will point the way for each to find within himself the center and source of spiritual power. Like another John the Baptist they will cry, *"Make way for the Human Mind! Make way!"*

The problem of religion has always been: "What must I do to be saved?" A strictly personal and selfish consideration. On the other hand, the problem of the spiritual life is: How can humanity be raised to its highest power? How can there be developed in the world the widest possible and most beautiful human fellowship? The spiritual-minded individual is glad to "lose his own life" (his selfish desires, even his desire for an eternity of bliss) in the effort to promote and perfect human life.

I know it is a tremendous heresy to say this—but it is none the less true: Religion, *as it is commonly practiced,* is essentially self-seeking—a looking forward to heavenly rewards as a compensation for being righteous. Analyze the motives of those who seek to get religion and join the church and you will find that they are mainly selfish. The church has built itself up by this appeal to selfish desires.

In the interest of humanity, in order that this world of strife and sorrow may be transformed into a world of spiritual beauty, the soul of man must be set free from the tyranny of selfish desire. To this end we need clarifying ideas and unifying ideals. *And these the church has not given us.*

Why play fast and loose with the most obvious and indisputable fact that the church has been established upon a false claim! The church asserts the possession of "an exclusive prerogative and a unique sanctity." The church cannot be true to itself, as a church, if it repudiates its venerated standards and its accepted revelations, any more than a house can retain its quality as a house if its foundations and walls are removed. Rigid adherence and loyalty to an established faith is the *sine qua non* of the church. From its point of view there is but a single answer to the question "Why the Church?" Through its ministrations individuals are to be persuaded to accept Christ as their savior.

For my part I would choose to be altogether a churchman or not at all a churchman. I sincerely hope that there is nothing pseudo in my makeup. Either I would stand with the church in its repudiation of the world or I would stand with the world in its repudiation of the church. I cannot bring myself to compromise between two situations so entirely opposite. For example, to be honest-hearted I must differentiate between the work of a John Haynes Holmes and the work of a "Rev." Billy Sunday. No two men could be more radically unlike or could be more differently motivated. If we are to call both men and their work by the same religious and churchly names, let us be consistent and call black "white" and white "black."

Genuine liberal-mindedness and mental integrity are to be honored and encouraged—devoutly and reverently encouraged. The new wine cannot be successfully bottled in the old bottles or labeled with the old labels. In *"Freedom, Fellowship and Character"* we have a spiritual ideal and a wisdom and power that belong to mankind and that infinitely transcend religious institutions. Genuine liberal-mindedness provides no place for the voice of authority. It honors the human mind and will not attempt to establish the bounds of thought.

"The issue is vital." Liberal-mindedness is here. It is very much here. It is the greatest and holiest power in the world today. It belongs to the future of manhood. It is a creative civilizing force—the most essential and wholesome of all social forces. The spiritual fellowship of the world exists and will more and more prevail because the human mind refuses any longer to be wrapt in swaddling clothes and to be treated like a puling infant. The church has played wet-nurse to the human mind long enough.

VICTOR E. SOUTHWORTH.

Crawford, Colorado.

II

Editor of UNITY:

As I see the situation of the church, it is this way: Paradoxically there is nothing the matter with the church and yet there is a great deal the matter with it.

The church is a natural institution in an evolutionary process towards its goal of perfection, and from that standpoint there is nothing the matter with it. On the other hand, there is very much the matter with the church—just so much wrong about it that unless there shall come a radical change it is destined to be, instead of being a making force, one of the unmaking or destroying forces of civilization.

I am not one of those who say I know but I think the church has been rather lonely for a long time and very much in need of a partner in life. To prevent "the something radical and fatal" and remove "the something only incidental and temporary," I think Glenn Frank has sug-

*See article by J. E. McAfee in issue of Sept. 23, "Why the Church?"

The Field

"The world is my country, to do good is my Religion."

PROHIBITION FACTS

Q. What does Prohibition mean?

A. It means that the people through their representatives have decided that the liquor traffic is incompatible with public welfare and therefore should be forbidden protection under law. The business for beverage purposes is therefore prohibited just as dealing in opium or heroin and other drugs is prohibited except for medicinal purposes.

Q. How is this 18th Amendment (called the Prohibition Amendment) worded?

A. United States Constitution. Article XVIII.

Section 1. After one year from the ratification of this article, the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof, for beverage purposes, is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of submission hereof to the States by the Congress.

Q. Is this Amendment an integral part of the Constitution?

A. Yes, as much a part as the first article, or any other part.

Q. Was it "put over" on us?

A. No. In 1851 the people of Maine put prohibition in their State Constitution. The National Prohibition Party was established in 1869. Liquor interests have been combined throughout these years to fight prohibition, as their own publications show. It has been a political issue for seventy or more years.

Q. Was it sprung "while the boys were away in France?"

A. The 18th Amendment was passed by the Congress elected in 1916, five months before the United States declared war on Germany. All voters called to the colors had an opportunity to vote for or against the members of that Congress.

Q. When was it submitted to the State Legislatures by Congress?

A. December 18, 1917.

Q. What was the vote in the United States Senate?

A. 65 Yes to 20 No; a more than three-to-one vote, while only two-to-one was required.

Q. What was the vote in the United States House of Representatives?

A. 282 Yes to 128 No; a more than two-to-one vote.

Q. Was it adopted as the other amendments to the United States Constitution have been adopted?

A. Yes. It was ratified by the Legislatures of the requisite thirty-six states by an unprecedentedly large vote, and in a shorter period of time than any preceding amendment had been ratified. Within thirteen months thirty-six states had ratified, and ten others ratified later.

A two-thirds vote is required in each house of Congress to submit any amendment, and a majority vote in each house of at least thirty-six State Legislatures is required for ratification.

Q. What was the course of the vote of ratification in the State Legislatures?

A. 1. Congress submitted the Amendment to the State Legislatures in December, 1917.

2. In 1918 fifteen states, including Massachusetts, ratified.

3. In 1919 thirty more states ratified.

4. In 1922 one more state ratified.

5. Forty-six states ratified the Amendment, not merely the necessary thirty-six. Connecticut and Rhode Island are the only two of the 48 states which did not ratify.

6. The liquor interests could have defeated the prohibition amendment if they had been able to prevent a favorable vote in either house of only thirteen of the State Legislatures.

7. The Amendment was proclaimed part of the Constitution January 29, 1919.

Q. Was this a "woman's measure" and put over on the men?

A. No. A Congress of men voted to submit the Amendment to the states. Forty-six State Legislatures of men voted to ratify it. Hence, it was a "man's measure," though vast numbers of women favored it. The Federal Amendment enfranchising women had not then been passed.

Q. Were there any states "dry" before the Federal Prohibition Amendment went into effect?

A. Yes. Thirty-three states had by that time adopted prohibition for themselves by state action.

Q. How can Prohibition be enforced?

A. The United States Government and the States each have equal responsibility to enact and enforce laws to make the 18th Amendment effective.

Q. What is the Volstead Act?

A. It is the enforcement code for the 18th Amendment. It limits the amount of alcohol permissible in non-intoxicating beverages to one-half of one percent of alcohol by volume. It specifies under what conditions beverages of higher alcoholic content may be manufactured, sold, or transported for medicinal and other particular purposes.

It provides the methods of enforcement and the penalties for violations. Congress adopted it October, 1919.

Q. What is the Jones-Stalker Act?

A. It is an Act amending the Volstead Act by granting discretionary power to judges to impose increased penalties—a maximum of $10,000 or imprisonment not to exceed five years, or both —for habitual and major offenders. Congress adopted it March 2, 1929.

Q. Why was the percentage of alcohol in beverages limited to one-half of one percent by volume?

A. A generation or more ago the brewers and distillers themselves defined any beverage containing more than one-half of one percent of alcohol by volume as intoxicating,—in order thus to protect their own monopoly under the revenue and license laws.

When Prohibition was adopted, the long established definition of intoxicating liquor was continued. Why should the originators of it object now?

Q. What percent of alcohol do "light wines and beer" contain?

A. Of the liquor sold in this country before Prohibition 90% was beer, of about 4% alcoholic content; ale, of about 7.4% alcoholic content; 3% was wine whose alcoholic content varies from 8

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gested the first step. In one of his illuminating daily articles, dated January 17, entitled "Prophets in the Wilderness," published by the McClure Newspaper Syndicate, Mr. Frank says in two short paragraphs among many other things strikingly related to our subject: 1. "We must merge the sacred and the secular." And 2. "We must remarry the material and the spiritual."

If Mr. Frank does not mean that politics and religion must become one, in other words, one government instead of two (but I think he means nothing less), I speculate that just that thing is coming. It was so in the beginning and will be so in the end.

REX IDAHO.

Rexburg, Idaho.

III

Editor of UNITY:

If Mr. McAfee's question "Why the Church?" means what will most churches be used for, the answer would seem to be very obvious so long as there are so many fundamentalists and near-fundamentalists as at present. Their use of the church will be what it always has been.

How to "cease to do evil and learn to do well" requires on the one hand to learn what is evil and what is good, thorough-going ethical research and moral engineering. On the other hand people need to learn that they are so made that cooperation and mutuality multiply gratifications and that the only satisfying experiences come from the good life.

Considering the ethical insight and moral stature required to meet the problems of our civilization, we are mostly small and incompetent. Probably one reason for that is the influence of the churches in their reliance upon an unchangeable sacrosanct but wholly inadequate code and their promotion of a sentimental and pietistic righteousness.

We need to learn how to live together today. And when we do we shall have the key to the solution of most of the problems, including war. When a church evolves the ethics needed to meet today's problems and saturates its people with the character which the re-birth of morals will involve, there will be no limit to its influences. But to do this it will need to prosecute its investigation as does a great engineering society its specialty, and concentrate upon moral training as the schools do upon intellectual training.

EMERSON P. HARRIS.

Jersey City, N. J.

or 9% for the very lightest to that of

Champagne, 12.2%.
Claret, 13.3%.
Sherry, 19%.
Port, 23.2%.

7% was distilled liquors such as

Gin, 51.6%.
Brandy, 53.4%.
Rum, 53.7%.
Whiskey, 54.3%.

These figures show that the great mass of victims of alcohol were drinkers of "light" beer.

(Percentages of alcohol taken from World Almanac, 1922.)

Q. Were the liquor interests law-abiding before we had the 18th Amendment?

A. From a time long before the Whiskey Rebellion in 1793-4, until the present, the liquor interest has resented regulation, and has broken the laws. Blind pigs and kitchen bar-rooms, bootleggers, moonshiners, and adulterated liquor, were notoriously familiar under license and local option conditions. It is as easy to abolish the liquor business as to regulate it.

Q. Is there more drinking now than before prohibition?

A. Decidedly not. Open saloons, breweries, and distilleries have been closed. Drinking on the way to and from work, between classes in Universities, and other casual drinking is very much lessened. The total liquor business of home-brewers, moonshine-makers, bootleggers and bootleggers' patrons is a small fraction of the legalized liquor manufacture and sale which existed before the passage of the 18th Amendment. Savings banks, charitable institutions, and manufacturers' records show great decrease in the amount of drinking and drunkenness, and a great reduction in the waste which goes with undertaking to work while partially under the influence of liquor.

Q. Can this Prohibition Amendment be repealed, and how?

A. It can be done only by putting through Congress a resolution in the form of a constitutional amendment to repeal this Amendment.

It would then have to follow the same course for ratification as any other amendment.

Such an amendment can be defeated by a negative vote in either house in thirteen of the State Legislatures.

Therefore, repeal is regarded by political experts as a practical impossibility because there are many more than enough dry states to prevent it.

Q. Is prohibition an interference with personal liberty?

A. No more than any other law.

There is no more reason to repeal the 18th Amendment because some do not like it, than there is to repeal the traffic laws, or other laws, because those whom they were intended to curb do not like them. By restraining those who may be dangerous to the public, we protect the whole public, thus we gain — "liberty under law."

—Grace Allen Johnson
(Mrs. Lewis Jerome Johnson.)
New York Woman's Committee for Law Enforcement

A LABOR MEDIATOR

(Portrait of the impartial chairman, James Mullenbach, of a joint clothing trade board, which among other things maintains by agreement a fund for relief of unemployment.)

Employer and employe put equal trust
In one who won't let brain or conscience rust.
Trained for the pulpit, he has left behind
Some duties that ecclesiastics find,
To work with people who don't share his creed,
At least in name. Yet theirs is faith indeed
In justice and humanity to all,
Like his. He follows still that Hebrew's call
Which summoned "ye that labor" as He passed,
And preached a living wage "unto this last,"*
Not slighting him who long stands idle, tired
Of waiting, whom "no man hath hired."

—Frank L. Hayes,
in The Chicago Daily News.

*Matt. 20:14.

PROHIBITION IN INDIA

An interesting review of the Temperance work done in India in 1928-29 and the attitude towards it of the Governments in India was placed before the annual meeting of the Anglo-Indian Temperance Association held in London on May 13th. The Association drew particular attention to the fact that the Excise system, under which the sale of drink is regulated, has become one of the most lucrative revenue-collecting agencies of the Government; about one-quarter of the total Provincial revenues is dependent on this destructive traffic, the proportion rising to as much as 33.3 per cent in Madras and 34.4 per cent in Bihar and Orissa. These facts have rendered the solution of the drink problem one of extraordinary difficulty. Deservedly enough, the policy of the Bombay Government, in going back on its rationing system, for which it was censured by the local Legislative Council, came in for strong criticism in the review. Bombay has had no fewer than five Excise Ministers during the last two years, which accounts for the lack of continuity in the measures adopted by the Bombay Government. If Bombay is becoming lukewarm as regards Prohibition, Bengal's attitude has been always frankly unregenerate. The Governments of Madras, Bombay and the Central Provinces have at least discarded the bad old policy of "maximum revenue from minimum consumption," and have been willing to contemplate Prohibition as a distantly practical ideal; but the Bengal Government is still content with "regulation," and its attitude towards Temperance workers is unsympathetic and even hostile (according to the Report of the Calcutta Temperance Federation). One of the resolutions passed at the annual meeting demands that the coming revision of the Indian Constitution should enable the people of India to give effect to their convictions in regard to the prohibition of liquor traffic.—*New India.*

OCTOBER

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Opium and Dangerous Drugs Conference

The British Section of the W. I. L. is holding a conference on "Opium and Dangerous Drugs" in London on November 13th. The conference will consider the present position and possible remedies in regard to the illegal traffic in dangerous drugs.

This is the first of a series on Opium and Dangerous Drugs in different countries which will culminate with a big international conference on the subject in Geneva, Switzerland, during the third week in January. *—Pax International.*